

The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 61, Vol. vi.]

BELFAST, JANUARY 1st, 1886.

[For Gratuitous Circulation.

In our last number we intimated a desire to know from our friends whether they were wishful that the publication of the *Chronicle and Index* should be continued, and communications upon the subject were invited. As far as we have been able to learn from many sources, there is a strong wish that the publication should continue. The Committee of the Unitarian Society, taking this into account, have resolved to proceed with their monthly messenger. They hope to make it useful and attractive, and to secure for it an even warmer welcome in the houses of our readers. But they ask for hearty co-operation, and especially for such pecuniary aid as will relieve them from continuing the publication at a cost to the funds of the Society. Subscriptions in aid of this object will be gladly received, and duly acknowledged, by the Rev. J. C. Street. We wish to all our readers and friends a glad and prosperous New Year!

CONTRIBUTIONS in aid of the gratuitous publication and circulation of the *Chronicle and Index* :—

Mrs. Brydon, Belfast ...	£0	8	0
Mrs. Watson, Newcastle...	0	10	0
Mrs. Leetch, Cullybackey (per W.			
S. Wright, Mountpottinger) ...	0	2	6

In response to our appeal for books for the Mission Library at Hopeton Street, we are glad to say we have received valuable parcels from Miss Lipsey, of Belfast, and Mrs. Southern, of Newcastle-on-Tyne. We hope their good example will be followed by others.

It is announced that the Rev. Charles H. Osler, of Sheffield, has received and accepted

an invitation to the pastorate of the Unitarian Congregation of Banbridge. We trust that the relationship thus about to be established will promote the happiness and welfare alike of congregation and pastor.

On Thursday, December 3rd, the Rev. J. C. Street delivered a lecture before the Ombur Mutual Improvement Society on "The Crusades." Thomas Andrews, Esq., presided. The night was very dark and stormy, and many of the audience had to come over country roads and through dark lanes, but they seemed glad to be present. There was a charge of sixpence for admission, and the proceeds were devoted to a Coal Fund for the Poor. On the motion of the Rev. T. Dunkerley, a warm vote of thanks was accorded to the lecturer.

DURING the month of December the Rev. J. C. Street carried on his course of Sunday Evening Lectures. His subjects have been :—

- "The Star in the East."
- "The Childhood of Jesus."
- "The Manhood of Jesus."
- "The Mission of Jesus."

The attendances have been large and attentive.

A "CHRISTMAS DAY" Service was held in the Church of the Second Congregation, and was conducted by the pastor of the congregation. Hymn, prayer, and address all bore upon the deep interests associated with the day. An offertory on behalf of the poor was made at the close of the service.

CHILDREN'S SERVICES were conducted since our last issue by the Rev. J. C. Street in Rosemary Street, in Hopeton Street, and in

Mountpottinger Schools. In every case the attendance was good. At Rosemary Street the subject was "Love at Home;" at Hopeton Street it was "Christmas Thoughts;" and at Mountpottinger it was "The Chosen Race and the Chosen Boy." The Rev. G. W. Reynolds took part in the Mountpottinger Service. The singing was excellent, and the attention most marked.

THE "Sunday School Helper," under the editorship of Mr. Bowie, has proved itself a most useful manual for our teachers and heads of families. It has had a growing acceptance. We are glad to note that the editor enters upon the New Year with great spirit, and that he has secured the services of a varied and able body of contributors, who will be sure to make the new volume both attractive and useful. We should like to know that every teacher had a copy of this admirable "Helper," and that it found its way into the hands of all who have to do with the religious training of the young.

WITH the New Year our old friend the "Inquirer" comes out as the property of a "Limited Company," but, we are glad to say, it will appear under the editorship of the Rev. T. L. Marshall, who for thirty years has conducted it with great ability, and who has always kept it on the side of reverent criticism and wise freedom. We hope it will now enter upon a more prosperous career, and that it will do an even greater work on behalf of Truth and Freedom.

WE direct the attention of our friends to three notable tracts which have just been published, and may be had at the Depository. They are as follows:—"The Man Jesus," by Rev. C. J. Street, M.A., Glasgow (we reprint this in our present issue); "Where to find God," by the Rev. Frank Walters, of Newcastle-on-Tyne; and "Are we Christians?" by the Rev. F. E. Millson, of Halifax. They all deserve careful reading and a wide circulation.

A LARGE class in connection with the Mutual Improvement Association for the study of elocution and reading has been formed by the Rev. J. C. Street, and meets regularly every week during the winter season. It is constituted of about an equal number of ladies and gentlemen. The class books for the present are Bell's Elocutionist, Longfellow's "Evangeline," and Shakespeare's "Julius Cæsar." The proceedings of the class are of great interest, and are looked forward to with pleasure from week to week.

THE Rosemary Street Mutual Improvement Society has now completed the first half of the present session. On Monday, November 30th, Mr. Beck read an excellent paper on "Life," which was followed by a most animated discussion. On Monday, December 7th, the Rabbi Collins gave a lecture on "The Immortality of the Soul in the Hebrew Scriptures." We give a brief report of this lecture in another column. On the 14th three papers of great interest were read—(1) "Ben Nevis and its Observatory," from the pen of L. Dobbin, Esq., Ph.D.; (2) "The Stage," by Mr. Hanna; and (3) "Shelley's Poems and Philosophy" (Anonymous), read by Mr. W. W. Drummond. All the papers called forth very interesting criticisms and discussion. The last paper was read by Mr. Alexander Bowman, the Labour Candidate for the representation of North Belfast, on "The Fallacies of (so-called) Fair Trade." The paper was a complete exposure of many foolish fallacies, and led to an animated and useful discussion. We congratulate the Society on its useful and attractive programme for the first half of the session, and point with pleasure to the new programme for the second half, which appears in our advertising columns.

THE Barrington Lectures on "Political Economy" are again being delivered under the auspices of the Rosemary Street Mutual Improvement Society. The lecturer is Mr. FitzHenry, M.A., who has won for himself a most distinguished position among the alumni of the Royal University. He commenced his

course by a public lecture on "Free Trade." The chair was occupied by Professor Graham, of Queen's College. The hall was full of students. For an hour the lecturer treated his subject in a masterly manner, and kept the unflagging attention of the audience. He then answered questions which were put from the audience. On the motion of the Rev. J. C. Street, seconded by H. Hyndman, LL.D., a hearty vote of thanks was accorded to the lecturer, and a similar compliment was paid to Professor Graham. Mr. FitzHenry is now proceeding with a course of twenty lectures to a large class of students.

RESTORED.

BY REV. JOHN TUNIS.

Dust unto dust, the heart makes cry;
Ashes to ashes, doth reply;
Shall I see God when I shall die?

My hands are strong, the Lord God says;
My arms are wide; in many ways,
My love draws on the better days.

Not in hard earth thou leav'st thine own,
Not in cold ground the life is thrown:
Where I am, none can be alone.

Wherefore, O heart, no longer say,
Dust unto dust, our own we lay,
Ashes to ashes leave to-day;

But with a faith set heavenward,
Say life to life we have restored,
Spirit to spirit, God to God.

REV. MR. MANGASARIAN, of Philadelphia, U.S.A., has proposed, and his new church has accepted, the following covenant as a basis of organization:—

We, whose names are hereto subscribed, associate ourselves together as a Christian Church, for the purpose of moral and spiritual improvement, and of promoting truth and righteousness in the world, through the study, practice, and diffusion of pure religion, as taught and lived by Jesus Christ, love to God and love to man.

Recognizing the right of private judgment and the sacredness of individual conviction, we require no assent to any other doctrinal statement as a basis of Christian fellowship; but we welcome all who desire to co-operate with us in advancing the kingdom of God.

"THE CHRISTIAN REFORMER":

A MONTHLY MAGAZINE OF LIBERAL RELIGIOUS
THOUGHT AND LIFE.

At the Triennial Conference held at Birmingham, in April last, the following committee was appointed to promote a magazine of religious thought and scholarship—viz., Dr. W. B. Carpenter, C.B.; Prof. J. E. Carpenter, M.A.; Prof. J. Drummond, LL.D.; Rev. R. A. Armstrong, B.A.; Rev. H. W. Crosskey, LL.D.; Russell Martineau, M.A.; Herbert New, and W. B. Odgers, LL.D.

The above committee have arranged for the publication of a shilling monthly magazine, under the old and honourable title of "THE CHRISTIAN REFORMER," which will seek the following objects:—

1. The exposition and maintenance of the special principles of the Nonsubscribing Churches.

2. The cultivation of closer fellowship among them (*a*) by discussions of matters affecting their common interests religiously, politically, and socially; (*b*) by brief records of their past history and of their present progress; (*c*) by accounts of movements kindred to them in other countries; (*d*) by occasional reports of contemporary activities in other churches, especially of different forms of philanthropic work.

3. The diffusion of sound knowledge concerning the Bible, its history and meaning, so as to render the ancient literature of Judaism and Christianity intelligible, and to show its true relation to the devotion and faith of the present day.

4. The treatment of science and philosophy in their bearing upon religious belief.

5. The illustration of the growth of moral and religious ideas, both within and without the Christian Church, by short articles on

peculiar phases of other forms of faith and practice.

The committee have secured the services of the Rev. Francis H. Jones, B.A. (the newly-appointed Librarian of Dr. Williams's Library, London), as editor, with the special co-operation and advice of Prof. J. E. Carpenter, M.A., and the Rev. R. A. Armstrong, B.A., as honorary consulting editors. The issue of the magazine will begin with the number for January, 1866, which will appear next week.

"THE CHRISTIAN REFORMER" will be published by Messrs. Williams & Norgate, Henrietta Street, Covent Garden, on the first of each month. Price one shilling. Single copies will be sent carriage paid to any address on receipt of postal order or stamps for 1s.

Subscription for 1866, if paid before the end of January to the Rev. F. H. Jones, 18, Grafton Street, Gower Street, London, W.C., 11s, post free.

The names of subscribers to "THE CHRISTIAN REFORMER" will be received at the Depository, Queen's Arcade.

CHARLESTON, S.C.—Rev. Dr. Gottheil, the eminent Hebrew divine and advocate of Jewish reform, preached by special invitation recently at the Unitarian church, before a very large and interested audience. The *News and Courier* thus quotes from his sermon: "I shall attempt as briefly as possible to set forth the motive and meaning of that reformed or progressive Judaism which we are now trying to realize. Let it be well understood, however, that it is not a revolt against the older faith. We are still standing upon the old ground. We still hold fast to the unity of God, his perfect holiness, his great mercy, and his unfailing and all-comprehensive love. We think him a personality in the highest and noblest conception of the word. We also hold that we are still the chosen people, but in a sense that can give offence to no one. In no exclusive sense is this the case, but in that sense in which every good and noble man and woman consider that they are called upon to do a certain work, not for their own aggrandizement and glory, but for the good of their fellow-men and the

glory of God. We do not look back with disdain or hostility upon the great and good men who enlarged the Mosaic law, and maintained its strictures and ceremonials during the dread days of persecution; for they consecrated the Jewish home into a temple for the living God, and a place where all the tenderest virtues of the heart were uttered. We do not accuse them of any evil designs or intents. Those rabbis of whom you have heard so much lived in times of superstition and darkness, and their teachings are in accordance with these conditions; but their memory is still sacred to us, and we bow in reverence before them. They were enduring and self-sacrificing; they led the way to the prison-house; they ascended the pile to be burned, and laid down their lives for their belief and their faith. We have no word of accusation against them, nor are we in revolt against our ancient forms. We simply lay them aside, and revere them as we would something that was dear to a loved one who has passed away. But we wish to live in this nineteenth century. We think the time has come when separation from the outside world has ceased to be the great aim of our religion. Our reformed Judaism is not conceived in the spirit of enmity toward any other faith. On the contrary, we are eager for light, no matter whence it may come to us. We feel the kinship of our true faith; and we wish to teach and to manifest our faith, that we shall no longer be at enmity or even strangers with each other, but that we shall help to pave the way toward that great consummation in which our prophets found consolation. To come nearer home, What is our relation to the Church of Christ? In other words, What do we think of Christ? What can we feel for a good and noble man but respect and reverence? How else can we regard the man who made it the business of his life to be good, bringing the gospel of truth and love to the poor and the fallen? It is in this spirit that we receive his words. If they are true and good, how can we gainsay them? If they are not approved by us, how can we believe them? In advocating the great spirit of reform of the present time, we are not

undoing the work of our fathers, but we are carrying it forward, we are progressing. The time will come when humanity will stand before the Great King of kings, and we shall have forgotten by what means we approached him, whether it was church, synagogue, temple, or pagoda. Then we shall only rejoice in the glorious consummation that has at last united us in the bonds of peace and brotherly love, and resulted in the worship of one universal King."

SHIPS AT REST.

BY L. E. H.

No ripple stirs the glassy bay
Whereon the white ships calmly rest;
Around their keels no longer play
The leaping waves with foamy crest.

A solemn hush is in the air;
The waters gently sleep and dream;
A filmy haze but makes more fair
The haven's blue, the sails white gleam.

How gracious seems the heav'nly peace
Those white-winged messengers have found,
Where baffling winds their discord cease,
And angry waves no more resound!

Ah! brief the pause our ships will make
Within this haven, passing fair:
But soon their devious way must take
Where storms beset the paths they dare.

But outworn hulks, with errands spent,
In safe and sunny ports remain;
The wrestling sea its charm has lent
To calm made sweet through stress and strain.

A "thing of life," the good ship rides
Upon the bounding, sparkling sea;
And in its graceful form abides
A hint of what true lives should be.

ON Monday evening, December 7th, a lecture on "The Immortality of the Soul in the Hebrew Scriptures" was delivered, under the auspices of the Rosemary Street Mutual Improvement Association, in Rosemary Street

Schoolroom, by the Rev. Edwin Collins, (Jewish Rabbi).

The Rev. J. C. Street, who presided, briefly introduced the lecturer, who was warmly received.

Mr. Collins, after some introductory remarks, went on to prove that the immortality of the soul, or at any rate an after life, is clearly taught in the old Testament. After discussing a number of passages from the Old Testament, or from the Hebrew writings as such, in which the doctrine of a future life is explicitly stated, or more or less clearly implied—such, for instance, as "The dust shall return to the earth as it was, and the spirit shall return to God who gave it"—the lecturer proceeded to see what could be gathered as to the opinions of the earliest Hebrews on that subject, and whether the author of the Pentateuch was justified in assuming that the Israelites whom he addressed or for whom he wrote were already in possession of the doctrine of an after life, and that what remained for him to do was rather to restrain them from possible superstitions and superstitious practices in connection with that belief. Numerous instances were then cited to prove that to be "gathered to one's people" was to be understood in a different sense from the rite of sepulture, and that the Hebrews in the time of Moses did entertain a belief in another state of existence, where spirit joined spirit after the death of the body. The Psalms and prophetic writings are also full of acknowledged references to the belief of a future life. Saul's visit to the witch of Endor would have had no meaning among a people who believed that with the death of the body the soul perished likewise. David when his child died was comforted by the thought that though the child could not return to him, he, the sorrowing father, could yet go to him and be re-united in another life. Much of the imagery of the prophets was based upon the popular belief in an after life. The testimony which the book of Psalms adduced in favour of the doctrine of a future state was important in the highest degree. The national belief of a people seldom or never failed to appear in their popular hymns and

ballads; and as the Hebrews did not seem to have had any lyric poems other than those which were chanted in praise of the Deity, there could scarcely be any better evidence desired concerning theology that was popular among the Israelites than that which was afforded in the volume of Psalms. Those who asserted that the Pentateuch in the form in which we have it is of later date than most of the prophetic writings and psalms must perforce admit that its writer knew of the doctrine of immortality, and avoided it clearly for some urgent reasons. Those who agreed with him (Mr. Collins) in thinking—and he deemed their opinion was the only tenable one—that the Pentateuch is substantially the work of Moses will clearly see that a doctrine of such importance known to the Egyptians, and which must have become familiar to the Hebrews who so long resided in Egypt and learned their ways even if it had not been, as he had shown, a familiar doctrine of the patriarchs, could not have been passed over in silence, but denied by Moses, who so strongly denied all the doctrines and prohibited all the practices of the Egyptians and other heathen nations of which he knew, and disapproved either in themselves or in their consequences. It could not have been ignored by such a law-giver, by one who had so many reasons for not passing over unnoticed the doctrine which was the only reason for superstitions which he wished to wash out, such as necromancy, to which he could most conveniently have put a stop by a distinct denial of the doctrine which gave them rise. Then, again, if, as asserted, Moses was holding out as a chief encouragement to virtue and the keeping of the laws reward and punishment in this life alone, what better argument could he have advanced than to assert on clear terms, "This life is all you have to hope for; do not expect another world; get what good you can out of life by means of virtue; there is no hereafter?" What folly it would have been for him to put prominently before those whom he wanted to train the story of Cain and Abel; how senseless the prohibition "Thou shalt not inquire of the dead" to a people who did not believe in an after life, or

from whom that belief itself, and not its mere superstitious abuse was to be eradicated? It might be shown that, instead of denying the immortality of the soul, a vast number of laws and other details in the Pentateuch have no meaning except in the assumption that Moses himself firmly believed therein, and inculcated that belief. The lecture was received throughout with warm applause.

A number of gentlemen having spoken on the lecture, Mr. Collins replied, and

The proceedings then concluded.

THE MAN JESUS:

BY THE REV. CHRISTOPHER J. STREET, M.A.,
Theological Lecturer for the Scottish Unitarian Association.

IN a little village in Galilee, called Nazareth, lived a poor carpenter named Joseph. He had a wife and a large family dependent upon him, and found it hard to make ends meet. His eldest son was called Jesus, and from his youth showed signs of a devouter and more thoughtful nature than the rest. Mary, his mother, was a woman of deep and tender spiritual feeling, and her influence over her children must have been for good.

The boy Jesus was sent to the village school, and afterwards worked at the carpenter's bench beside his father. He increased in wisdom and in stature, and in favour with God and man. He lives a quiet life at home till he becomes a man; but great thoughts often surge up within him, and he likes to wander up the lonely hill-side to have silent communion with the Heavenly Father, and sometimes spends whole nights in prayer. He is just waiting to have some chord in his nature touched in order to call forth all its richness and power; and the needed quickening comes, when he goes with several of his companions to hear a rugged preacher of the wilderness, whom men call John the Baptist. This man, who has the fire of the old prophets in his veins, preaches the stern gospel of repentance; and Jesus is carried away by his earnestness, and takes the vow of baptism, along with many of his companions. Then comes a period of mental and spiritual temptation and conflict for him, and he retires into solitude to fight the battle out alone.

Coming forth as victor over himself, he henceforth dedicates his life to the service of God and man, and begins at once to preach the same gospel as he heard from John. Through the villages of Galilee he went about doing good,—preaching the gospel of the kingdom, healing the sick by such simple arts as he possessed, trusting to human kindness for food and shelter, and teaching high spiritual truths, chiefly by the homeliest illustrations and parables. He gradually gathers round him a little band of attached followers, who catch the general drift of his teachings, but sadly misapply them, fitting them on to the popular belief in a coming Messiah and the approach of the end of the world.

The fame of this new teacher rapidly spreads, and he feels that he must go up to the metropolis—Jerusalem—and preach the simple message of duty, purity, sincerity, and love in the very head-quarters of priestly ceremonialism, spiritual corruption, theological bigotry, and religious deadness. He does not mince his words, but lashes the hypocrisy of great men without reserve. He must know that something like the fate of John the Baptist—execution—will be reserved for him; but, undaunted and unflinching to the last, he stands by his principles without faltering, and speaks brave words of unwelcome truth without compromise. The common people hear him gladly, and look to him as a leader to free them from their tyrants and restore “the good old days.” But, though they press him to become the leader of a revolution, and hail him as their coming king, he tells them that the kingdom he is heralding is a spiritual one, and not of this world; and the revolution he desires is in the habits and thoughts of the people themselves. The people are utterly disappointed, and turn round in anger against the man in whose path they had just strewn branches of palm. The disciples stand gloomily aside, or remonstrate with Jesus, because they utterly fail to understand what he means. The priests and Pharisees are plotting against him, and trumping up a charge of blasphemy, by which they hope to get rid of him.

And Jesus sees all this, and his cup is full

to overflowing. In Gethsemane he pours out his soul in agony before God, and prays to be released, if God will, from the ordeal which he sees close at hand; but his better feelings triumph when the storm of his grief has passed away, and he rises from prayer with renewed consecration of his soul to God, and a stronger determination than ever to be true till death. The time is close at hand. The arrest is made; the false charge is laid against him; witnesses are suborned to misrepresent what he said; and Jesus, seeing the uselessness of all protests, quietly submits to his fate, and is led away to be crucified like a common criminal. His disciples shamefully desert him,—one has betrayed him, another lyingly denies all connection with him, and there is not a man who dares to stand by him as his avowed friend.

And so Jesus passes away from the scene of human life, misrepresented, mocked, scorned, despised, shamefully ill-treated, but with a firm faith in his Heavenly Father, even though in one bitter moment of weakness he rebukes God for forsaking him. It is not till after his death that the real beauty of his life shines out, and men recognize the spiritual worth of his high teachings. But gradually a reaction of feeling sets in. The disciples are ashamed, as well they might be, of their cruel desertion of him. The mothers remember that it was he who used to fold their little children in his arms and tell them to become pure in heart like these unstained souls if they would know the kingdom of heaven. The men recall how he whipped the money-changers, and exposed the hypocrisy of the Scribes and Pharisees. The poor remember the widow's mite. The aliens remember the Good Samaritan. The sinners remember the Prodigal Son. The disciples remember how he washed their feet. The eyes of the blind are opened, and the ears of the deaf are unstopped. At last Jesus has received his reward: at last his principles of life are victorious!

And, then, unhappily, sets in a current of blind adulation and indiscriminating praise, which overpasses all boundries, sweeps away every thought of human imperfection and erroneous doctrines, until, at last, it transforms

the brave, true, upright, manly life of Jesus into the make-believe human life of a God. Such treatment is but a renewed degradation of the life and character of Jesus, a new crucifixion of the Man of Nazareth. It is as a man, and nothing more, that he becomes of real service to the world, and stands as an example of fidelity for every other man to copy. We cannot fill in the details of his life, except from a loving imagination, nor can we supply a full statement of his teachings; but we know enough about him to see in him a type of self-sacrifice, and an ideal for other men to hold before their eyes; and enough of his teaching remains to have given a tone to nineteen centuries of religious thought, and make religion

a simpler matter than mere theologians would describe it.

In the Sermon on the Mount and the Parables of the Good Samaritan and the Prodigal Son, we find the essence of the teaching of Jesus, and in them we find the true principles of *all* religion the wide world over. If we would but take into our lives the spirit of Jesus, our brother, and look with pure eyes like his on the revelations of God to our souls, and the condition of humanity around us, we should indeed enter into that glorious fellowship and brotherhood in which he would have united the whole world, and begin, while still on earth, to know the kingdom of heaven.

THE BELFAST UNITARIAN SOCIETY.

OFFICERS FOR YEAR 1885-86.

President.

Rev. THOMAS DUNKERLEY, B.A.

Vice-Presidents.

W. BENNETT, Solitude, Moneyrea.
HENRY BURDEN, M.D., Belfast.
Sir E. P. COWAN, D.L., Belfast.
HERBERT DARBISHIRE, Belfast.
G. FISHER, Belfast.

H. HYNDMAN, LL.D., Belfast.
W. G. MULLIGAN, Belfast.
D. M'MASTER, Ballymaleddy.
JOHN R. NEILL, Belfast.

Rev. S. C. NELSON, M.A., Downpatrick
J. NELSON, M.D., Belfast.
W. B. RITCHIE, M.D., J.P.
W. ROBERTSON, J.P., Belfast.
Rev. F. THOMAS, Cairncastle.

Committee.

W. A. ADAMSON.
Rev. G. W. BANNISTER.
JOHN BENNETT.
Rev. J. H. BIBBY.
D. BULMER.

Rev. T. DUNKERLEY, B.A.
Rev. J. A. KELLY.
Rev. A. LANCASTER.
D. W. MOORE.
J. F. MULLIGAN.

R. M'CALMONT, F.C.S.
Dr. JOHN M'CAW.
T. M'CLELLAND, J.P. (Chairman)
Dr. JOHN POLLY.
J. WORTHINGTON.

Treasurer.

MANSEL SMITH.

Secretaries.

Rev. J. C. STREET.

J. M. DARBISHIRE.

Auditors.

F. E. DALE.

JOHN M. DOBBIN.

Sunday School Committee.

Miss J. E. BRUCE.
Miss COLEMAN.
Miss G. H. COE.
Miss DARBISHIRE.
Miss DOBBIN.
Miss E. MARTIN.

Miss MAY.
Miss RITCHIE.
Rev. G. W. BANNISTER.
Rev. J. H. BIBBY.
D. BULMER.
J. M. DARBISHIRE (Chairman).

Rev. THOS. DUNKERLEY, B.A.
Rev. J. A. KELLY.
R. M'CALMONT, F.C.S.
Rev. W. REYNOLDS, B.A.
Rev. J. C. STREET.
J. WORTHINGTON.